THE PACIFIC

VOL. LVII. BERKELEY AND SAN FRANCISCO, MARCH 21, 1907. NO. 12

Pac Theo Sem
Reading Room

"I THANK THEE."

For the splendor of sunsets,
Vast mirrored on the sea;
For the gold-fringed clouds, that curtain
Heaven's inner mystery:
For the molten bars of twilight
Where thought leans, glad, yet awed;
For the glory of sunsets,
I thank thee, O my God!

For the earth and all its beautv,
The sky and all its light;
For the dim and soothing shadows,
That rest the dazzled sight;
For unfading fields and prairies,
Where sense in vain has trod;
For the world's exhaustless beauty,
I thank thee, O my God!

For the hidden scroll, o'erwritten
With one dear name adored;
For the heavenlv in the human,
The spirit in the word;
For the tokens of thy presence
Within, above, abroad;
For thine own gift of being,
I thank thee, O my God!

—Lucy Larcom.

THE PACIFIC

Established 1851

Entered temporarily at Berkeley as second-class matter

Representative of the Congregational Churches of the Pacific Coast. Subscription price $2 per year.

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THE RELIGIOUS WORLD.

In one section of New York City there are one hundred and eleven churches and 4,065 saloons. Throughout the city there are ten saloons to every church.

The most recent statistics for the United Brethren Church give 4,067 as the membership in the Pacific district. Of this number 1,097 are in California and 1,487 in Oregon.

The name of Vice-President Fairbanks appears on the list of persons giving $1,000 for a $250,000 Y. M. C. A. Building in Indianapolis. The Bible class of one of the Presbyterian churches gives $1,500.

In a missionary meeting at Canton, China, not long ago it was ascertained that one-half of fifty native missionaries in attendance had been led to Christ in the United States. Dr. Francis E. Clark says: "The more I see of America and of the world, the more convinced I am that the home missionary holds the key to the situation."

Mrs. Mary Church Terrell, the honorary life-president of the National Association of Colored Women, spoke at a Y. M. C. A. meeting a few days ago in New York City on "The Bright Side of the Negro Problem." It is gratifying to learn that there are colored people who believe that there is a bright side to this problem.

Sir George Williams, the founder of the Y. M. C. A. and a man of large generosity, was accustomed to pray as follows: "Oh, Lord, thou hast given me money. Give me a heart to do thy will with it. May I use it for thee and seek to get wisdom from thee to use it aright." His biographer adds this statement: "George Williams did not attempt to serve God and mammon. He served God and made mammon serve him."

Bishop Candler of the Methodist Epispocal Church, South, who was in Japan recently, says: "I venture the prediction that at a day not far distant there is going to be a great breaking down of opposition to Christianity in Japan and a turning to Christ of thousands. The empire is interpenetrated by Christian influences. Thousands and tens of thousands secretly yearn to become Christians, but are restrained by family ties and overawed by parental authority."

"The Increasing Light" was the subject of an address given by the Rev. Dr. Algeron S. Craspey, the deposed Episcopalian, at a meeting of the Ethical Society in Carneige Hall, New York, on a recent Sunday. The pastor of the Central Presbyterian Church spoke that Sunday on "Justice to the Jew." The topic of another preacher was "The Awakening of Memory in the First Five Minutes after Death." Rabbi Wise spoke the same Sunday on "Is the Bible in Danger?" His address dealt with the attitude of the synagogue toward higher criticism.'

The Reformed Churches of France have about 100,000 members and about 700,000 adherents. A few days ago the Alliance of the Reformed Churches of America sent a letter to the Reformed Churches of France from which we quote: "We welcome the news of the new condition of civil government with you and that the setting free of the Church from the civil power has met with your approbation. We congratulate you on your cheerful and loyal obedience to the laws of France. . . .Living, as we do, in a land where there is no union of Church and State, and has not been, we welcome you to the enjoyment with us of religious freedom, which is God's gift and most precious boon." These Protestant churches in France were affected by the law of separation of Church and State as well as the Roman Catholic. How different their attitude! And how much more to be commended than that of the Catholic!

This from the New York Observir is well worth quoting: "Even in these favored twentieth-century times, brotherhood is far less of a realization than it should properly be, considering the distance that society has already traveled historically from the age of the Caesars. There are multitudes who bite and devour one another, there are many capitalists who oppress and many employees who strike back by cheating; there are clashes between classes and frictions between cliques, and even in the churches the bonds of brotherhood are far too much an idea and too little of an actualization. The world falls back upon its own worldliness and says: We make no pretence to be brotherly. Our business is to look after No. 1! When it so speaks it speaks consistently with its own selfish premises, but thereby invites the more surely the fearful condemnation of the judgment day. The church has no such plea to make, and must confess that to the degree in which it falls short of brotherhood it denies its Master's message and fails to fulfil his exhortation and direction. It is for the churches to convert brotherhood from a mere idea into a living actualization, and that, too, not simply within the bounds of a single more or less homogeneous congregation, but also throughout the whole surrounding neighborhood. A little formal handshaking now and then at church on Sundays, or at a week-night sociable, is not the fulfilling of this law of brotherhood."

General Booth of the Salvation Army landed in New York recently enroute to Japan. The general says that he wants five million dollars with which to found "A University of Humanity." He says that he does not intend to beg for it, but is looking for a man to come along, take him by the hand and say: "Look here, general, take me into partnership." General Booth states that he will take money from any source and will cleanse it, if it needs cleansing, in the tears of widows and orphans. Speaking concerning his proposed "University of Humanity," General Booth said: "You have good institutions almost everywhere for educational purposes, such as those devoted to literature, science and art. The ob-

ject of the institutions which I would see founded would be to instruct suitable persons in dealing with vices, sins and misfortunes of mankind. I would see them trained to combat the tendencies of the drunkard, the pauper and the criminal. Take, for instance, our anti-suicide bureau, established in London and recently in this city. Do you know that the number of persons who, through mistakes or misfortunes, throw away their lives is constantly on the increase? In the first five weeks after the establishment of our suicide bureau in London we had not less than five hundred persons apply to us, all would-be suicides, men and women. A part of these you would say would be loafers. Well, perhaps they are. All men are loafers. I am one myself. But I should think at least four hundred of the number would represent genuine cases."

A frequent comment concerning the Rev. R. J. Campbell, who has made so great a stir in England by his liberal utterances, is "He is sincere." This is said sometimes in excuse of him. The Examiner, a Baptist paper published in New York says: "Well, what if he is? "Does that make his utterances any the less unscriptural, untrue, misleading, and abominable? We read some years ago a touching letter from a young wife to her husband, a professional burglar, who was undergoing a term of imprisonment at Sing Sing for housebreaking. We cannot recall the exact words, but the substance of the letter was that she was daily praying God that he might be speedily released from prison and able again to resume the practice of his profession. No doubt she was sincere—but did her sincerity change the character of the felonious business in which he was engaged? Not at all. Sincerity is an admirable virtue, but it is no excuse for wrong thinking, wrong teaching, or wrong doing. We have no doubt that Tomas do Torquemada, inquisitor-general of the Spanish inquisition, was tremendously sincere, but that did not make his bloodthirst any the less bloodthirsty, or the murders committed by his authority any the less atrocious. It is entirely conceivable that the slayer of President McKinley was perfectly sincere in thinking he was doing a noble act; but that does not lessen the guilt of his awful crime. No, sincerity is not enough. It does not excuse a man from just censure for wrong teaching; it does not excuse those who see his error from pointing it out with whatever emphasis the nature and extent of his error, and the opportunity he enjoys for propagating it, demands. We are altogether too lax, in the Gallionian days, with regard to the preaching of error."

The action of the intersynodical missionary convention of the Presbyterian Church, held recently at Omaha, in its recommendation of an advance movement in foreign missions is the subject of much comment in the East. The New York Evening Post says: "The thousand or more men who were delegates to that convention, representing the churches of the Middle West, after considering the call of the foreign mission cause on the Presbyterian churches of the United States, voted that the number of missionaries on the field should be increased five-fold, bringing the number up to 4,000, and that the people in the home churches should increase their contributions accordingly, giving $6,000,000 annually instead of $1,200,000 as at present. This action, it is stated, was the result of a business-like consideration of the missionary problem, and the figures arrived at were based upon the assumption that the Presbyterian Church, in the fields where it is now working and for which it is in a measure peculiarly responsible, should have at least one missioinary for every 25,000 people. This was considered the minimum basis on which effective work could be maintained, and the business men in the convention maintain that if the work was to be done at all, it must be rightly done, and there must be increased support accordingly. The question now is whether or not the standard set by these Western laymen will be accepted by the Presbyterian Church as a whole. It is considered to be probable that the General Assembly, at its coming meeting in May, will recommend this advance movement, but pastors are expressing their doubts as to the willingness or ability of the members of all Presbyterian churches to give an average of $5 a year to the foreign mission cause, and no smaller average amount would produce the total demanded." It would not of course be possible to get all Presbyterian churches up to the average of $5 a member. But there is wealth enough in the denomination to raise the $6,000,000. The foreign work demands it; and it ought to come. This is a day of great opportunity in foreign lands for the Christian church.

It is worthy of note that the Protestant Episcopal Church at its next triennial convention in October, may make an expression as to mental healing. The Boston Transcript says: "It is admitted that the teachings of Christian Science have had, if not a direct effect, at least the driving of ecclesiastical leaders in a number of bodies, the Protestant Episcopal included, to search through their theological stock in trade and see if they have not some long neglected agency that may accomplish what Mrs. Eddy and her school of healing essay to do. True to its record of having originated most of the unusual doctrines, good and bad, religious and otherwise, Boston has within a year tried some experiments, if such they may be called, that have turned out well, it is said, and which will have a marked influence upon the forthcoming general convention. These experiments have been made at Emmanuel Church, of which Rev. Dr. Leighton Parks, now of St. Bartholomew's, New York, was until recently the rector. The present rector is the Rev. Dr. Elwood Worcester, late of the famous St. Stephen's parish, Philadelphia. It is not the present rector, however, who has alone been making these experiments. He has an assistant, Rev. Dr. Samuel McComb, who is an Irishman, lately from Belfast or near there. He tried a Presbyterian pulpit in New York for some years, but not with marked success. At that time he was devoting himself to Browning, and had a series of lectures which atracted wide attention. He returned to Ireland, and emerged once more as an Episcopalian. He went as assistant to the Emmanuel Church, Boston, and there he and Rev. Dr. Worcester have tried mind cure, rest cure and the like, aimed especially at the getting of people into a healthy frame of mind, as one requisite of getting them later into a healthy condition of body. Leaders in the Episcoual Church count it strange that not a word of criticism has been heard within the Church regarding this Boston experiment. There seems instead to be a general approval of it. Although throughout the Church there seems to be no adequate knowledge as to what it is. At the same time gratification is expressed that the Episcopal Church has at last

undertaken to utilize forces of mind over matter, which Christian Science, so called, has been turning to its advantage. The success of the Boston experiment will, it is said, cause the whole question to come before the general convention. It may be doubted whether the Boston experiment alone would have brought about this movement, but Christian Science itself has bestirred many to look about them for means to combat it or to turn to their own account the good which it admittedly has."

CHRONICLE AND COMMENT.

This is a song in the East just now; for the snowflakes keep coming down although it is nearly the middle of March:

"I sing, I sing of ye gentle spring,
When the flowers begin to grow—
But I must quit, for wife, who's it,
Says I must shovel snow."

Boston Common looked very common indeed as the present writer walked through it on Sunday, March the 10th. The Common has a summer beauty, but none for winter. The city park, or garden, adjoining was dotted principally with skating ponds. Great stretches of ice without water under it covered the ground in many places.

Some Eastern statisticians figure that the population of Now York City will exceed that of London within ten years and that it will double in twenty-five years. A current magazine says: "The present generation will undoubtedly see in New York the world's greatest metropolis. Few persons realize that the population of New York city is already one in twenty of the population of the entire United States, or that the growth of New York city in the century past has been five times more rapid than the growth of the whole country."

Taft seems to be in the lead for the next Republican nomination for the Presidency. Straw votes taken recently in the legislature of South Dakota and Nebraska gave Taft as many votes as all others combined. Many Democrats in different parts of the East would like to vote for Roosevelt. The Chicago Record-Herald says: "The progressive element of the party, with Roosevelt out of the running, is centering on Taft as the best exponent of his policies and the most capable man for the chief magistracy. It is equally certain that the strength of the conservative and reactionary elements in the Republican parties is centering on Fairbanks. Between Fairbanks and Taft the next national convention will very probably make its choice."

The physiological comfort of Lent is something that is well worth consideration. The London Lancet says: "In some measure the fasting enjoined by the church during the season of Lent may be defended; at all events in a large number of cases, on physiological as well as on moral grounds. The custom of the church is a very old one, and though modern life has rendered the carrying out of fasting on strict lines untenable, most intelligent people are prepared to confess an admiration for and a sympathy with the general principles of a scheme which has for its object the discipline and well being of the body and the mind. That being so; the strength of purpose is more likely to receive help when a specific season for carrying out the disciplinary exercise is selected than if the time were chosen in a haphazard way. Lent may therefore be regarded as a convenient season when the individual addicted to various obvious luxuries and excesses can effectually brace his moral strength to forego those things which he knows perfectly well he can do very well if not better, without. From the church's point of view there is, of course, a wider and deeper significance attached to what she regards as a holy season, but it is only in our province to consider the subject in its bearing upon the welfare of the body. The season gives the creature of more or less selfish or bad habits an excellent opportunity of relinquishing those habits for at any rate a certain period, and he may, and probably will, receive a salutary and moral lesson which may induce him to lead a better and physiologically happier life. he may be poisoning himself, for example, by overindulgence in tobacco, alcohol or even food, and he may find that as a result of his determination to give up these excesses for a season his mental and bodily activities are improved, his health is altogether better, and so he is constrained to go on with the 'godly, righteous and sober life.' It would be difficult, if not impossible, to defend by physiological arguments the excessive fasting of the old ascetics, but fasting from luxury and excess is a procedure absolutely in harmony with a vigorous, healthy and moral condition. The conduct indicated, therefore, in the Lenton fast of the church is calculated to lead the erring into the paths of physiological righteousness."

It is said by Mrs. George Livingstone Baker of New Brighton, Staten Island, that her brother, Eben Appleton, of New York, has in his possession the flag which floated over Fort McHenry when it was bombarded by the British in 1812, and which led to the writing of "The Star-Spangled Banner" by Francis Scott Key. Mrs. Baker is a grand-daughter of Coloned George Armistead. "The flag, she says, has been deposited by her brother in the safe deposit vaults of a Broadway trust company. Her brother had been annoyed so much on account of his ownership of the flag that he wished the place of deposit of the flag kept private. Mrs. Baker has given the following account of how the flag came into her brother's possession: The flag came into the possession of my brother in this way: After the fort had been successfully defended against the British in the fight which prompted Francis Scott Key to write the national ode, the government presented the flag to Col. Armistead in recognition of his conduct of the defense. He died soon after. Three months after his death his widow gave birth to a little girl, to whom the flag descended. She married William Stuart Appleton, of the Boston family, who then came to Baltimore, her home, to live. My brother Eben and I are their only surviving children. On my mother's death the flag was left to Eben. The flag is in a fine state of preservation. The edges are not frayed, although the flag is dingy and faded. There are a number of bullet holes in some of the stripes and other rents that look as if they were made by the fragments of shells in the bombardment. It is a large flag, of the size usually flown now over army posts. It is my brother's intention to leave the flag on his death to one of the national museums at Washington."

FAIR PLAY FOR THE JAPANESE.

By Clarence Ludlow Brownell, F. R. G. S.

One of the San Francisco newspapers the other day printed an interview with City Attorney Burke concerning the Japanese school question.

In this interview he was reported as saying that Americans are not allowed to own real property in Japan; that they are only privileged to buy a certain class of securities; they cannot hold Japanese on certain sorts of mortgages; they are not allowed to attend Japanese schools, old or young; they are only permitted to reside in certain sections set aside for them; they are not allowed to sail in a private pleasure boat in certain waters; they cannot leave a treaty port without a permit; they cannot enter any port of Japan (except the regular open ports) from the water front; at the theatres they are charged more than double what Japanese pay for the same accommodations, and hotel charges are on a similar basis; they cannot obtain justice in the lower courts, every case in which a foreigner is involved having to be carried up before justice is given; they pay double the taxes paid by the Japanese.

None of these statements is accurately complete and some of them are wholly untrue. As it reads it singles out Americans and implies that they are discriminated against in Japan. This is quite false. Japan does not discriminate. Her statesmen have been painstakingly correct in their attitude towards foreign countries. To the legal eye of Japan all foreigners look alike. She treats one exactly as she treats another. Take the Russians for instance. They had been unpopular, one might say hated, since 1875, when Russia bulldozed Japan into giving up the Island of Saghalin, but the Japanese have always treated the Russians with courtesy.

I was in Japan when the Czarewitch, now the Czar, was attacked by an insane policeman who believed that the Czarowitch had come to spy out the land, and I saw the nation's heart bleed at the "breach of hospitality" to a guest of Dai Nippon. Its efforts to atone where magnificent.

I was also in Japan when the Russian minister, Baron Rosen left the capital one evening some few days after the beginning of the late war. The crowds that lined the way from the Legation to the Shimbashi railroad station was courteously respectful. Though Russian ships had just been sunk there was no exultation. Many in the crowd bowed and those who wore hats took them off as the diplomat's carriage passed. At the Shimbashi railroad station there were troops to give him a military salute. Under similar circumstances what would have been the conduct of a street crowd in New York or in London or say of a Paris **foule**? I doubt if a crowd in the capital of any other country in the world would have shown the same dignity and consideration.

The Russian missionaries who work in the great Greek Cathedral on Surugadai in Tokio were unmolested throughout the war. They remained at their posts and went on with their work quite undisturbed. From any action of the Japanese about them they might not have known that they were living in the midst of a people with whom their country was at war. Not long ago a Russian Admiral in the public dining room of a hotel in Japan felt his dignity offended because a petty officer and some men-of-war's men presumed to enter there and to order food. He demanded that the offender be removed. Such thought and such action on the part of a Japanese Admiral is unthinkable. He would rather have sent a bottle of wine to the men and have drunk a toast with them, saying that though they served under different flags they were "fellow sailors and most welcome."

I have heard hard things said about Japan in the foreign community in Yokohama, but that community is not Japan, any more than San Francisco's Chinatown was America. "Knocking" the Japanese is a habit in Yokohama and I believe the knocks may have done much good even when they have been given from mere habit. They have awakened a dormant sense in Japan and her pride will do the rest. Assuredly Japan owes much to the foreigners who live or have lived in her treaty ports and in her capital, but notwithstanding this debt the treaty ports seem hardly to have been fair. I think their example in some ways has not been one for the Japanese to emulate. They have enjoyed for years a police protection for which they did not pay, though their houses could not be searched freely as could the houses of the Japanese, and they were exempt from the direct action of Japanese law. Their own consuls tried them when they broke the laws of the country.

Many foreigners today do not pay the house tax that all Japanese have to pay. They receive all possible protection from the Japanese Government, but they will not ever fight for it. In this respect they are like the Japanese in California today except that the protection the Japanese Government affords is more efficient.

One may mention in passing that for years Japan afforded further protection to foreigners and foreign shipping in the way of the best lighted sea coast in the world, and collected not one cent in tolls from the foreigners.

As to hotel charges my own experience does not bear out the statement emanating from San Francisco's City Attorney. I have put up at many native Japanese inns: Wherever I was charged more than a native would have been charged it was because I wanted more and got it.

A foreign traveler in Japan is vastly more trouble to a native inn-keeper than is a native traveler. The foreigner, especially the American in Japan, is not a parallel to the Japanese in America, for when a Japanese comes to this country he takes things as he finds them. He has to, and it is no great hardship for him to do so. It is what he expects and he gains comfort rather than suffers by the differences he adapts himself to.

But the foreigner in Japan, unless he has been put wise, and this means much intelligent instructing and as much intelligent understanding, is often impatient and sometimes inconsiderate. It is difficult if not impossible for him to adapt himself to Japanese conditions. He does not like to sit on the floor, he must have chairs. Now Japanese floors are covered with soft matting and chairs tear the delicate surface of this matting. So do boot heels, and the foreigner sometimes forgets and wears his boots into the Japanese house.

Then, too, the foreigner does not like to bathe

where others bathe. He wishes the bath house all to himself, and he wishes to bathe in the early morning instead of the late afternoon, which is the time when all Japan bathes.

In short, the inn and its order of the day need to be made over and reversed if the foreigner is to receive the accommodation he is accustomed to in his own country. So it is not strange that mine host charges him more.

Travel in Japan is as free to foreigners as to natives. There is no difference in fares on the railways, on the street cars, or in stages. A palanquin bearer or a jin-riki-sha coolie may expect more of a foreign fare. The foreigner weighs many pounds more than the Japanese, on the average, and Japan is a country of mountains where grades are steep. The foreigner is also less patient and less understanding. Often he does not understand at all and his coolie has a sad time trying to explain by gestures and grimaces, rules of the road and customs that a volume might be written upon.

To say that Americans and their pleasure craft are forbidden certain waters of Japan, is to state part of the truth only. Japanese are forbidden just the same. The native **sanpan** has no more privilege than an American yawl. Japan is a multitude of islands, many of which are protected by forts and by submarine mines. Where these things are the Japanese government enforces strict regulations which are equally for native and foreigner.

The Japanese school question, which outside of San Francisco is rather a matter of wonder, does not exist in Japan. Japanese schools are free enough. I taught at various times in schools and colleges in Japan. I never heard of objection to foreigners. The late Lafadio Hearn sent his children to Japanese schools, and a Scotch acquaintance of mine put his child into one to acquire the vernacular. There was no trouble in either case.

The school system is patterned after the American. The Reverend W. Griffis, author of the "Mikado's Empire," the standard work on Japan, laid out the scheme for the Japanese schools and saw it put into efficient effect. Good as it is for the Japanese I hardly think many of the foreign residents are keen to take advantage of it. They send their children to the excellent mission schools, to private schools, have tutors and governesses for them or send them "home" as the case may be. This is not all a reflection on Japan's schools. It is a race instinct. Once, for the act of a Japanese who was then in rebellion against his government, Japan was forced to pay an indemnity to many foreign powers. Later the United States, bearing in mind that the act was that of a rebel, returned this country's share of money with interest At the suggestion of the American Minister it went to the public school fund, for use throughout the Empire. This fairness made for friendship.

I have seen much of school children both in Japan and in America. I wish the pretty manners of the Japanese were contagious. They are worth "catching," and if they can be caught I advocate exposure.

Courtesy is one of the prime virtues of Japan. Masters of vessels have told me that they have received pleasanter treatment and more consideration from the hands of Japanese inspectors than from any other customs officers in the world. Americans going into Japan will have less difficulty passing the customs there than they will have in passing into their own country on their return. Not only on the border but all through the country there is courtesy. The police are ubiquitous and their manners never failing. They are a centralized body of which the head is in Tokio, and their attitude towards foreigners is the government's attitude. Time and again I have heard them spoken of as "gentlemen," as by birth many of them are, being samurai and sons of noblemen. Their deportment entitles them to be called such in the American sense, which, after all, is the only sense worth while. Excepting when called to quell a disturbance in some treaty port dive—there are no dives anywhere else in Japan,—the Japanese policeman does not address a foreigner without first saluting, and he is often at great pains to help him. He does this as a matter of course and will not accept a gratuity. I have not heard of him refusing to aid a foreigner, but I have heard the contrary many times.

On two occasions a policeman, thinking I was a tourist, sought to protect me against overcharges that could hardly have amounted to more than a few cents. I do not recall that I have seen a police officer in San Francisco go out of his way to look after the interests of a Japanese. And in Japan let us remember the policeman represents the national government.

Though foreigners cannot obtain absolute title to land they may lease it for 99 years. They can build houses, factories and mills on this land, which are as absolutely their property as is possible here in the United States. Foreigners may go where they like, except into forts and navy yards, and may live anywhere. They may not own mines, though they may be employed as superintendents, and they are not to go into farming as a business, but any other sort of occupation is open to them as freely as to natives. They may hold chattel mortgages and foreclose them, but if they held mortgages on real estate they could not foreclose. This keeps them from putting money into railways and from making some other investments which are attractive to them. Japan understands what has happened to some of the weaker countries when citizens of stronger countries become heavily interested therein. Christian countries, someone has said, have an appetite for heathen countries, and while heathen is scarcely a word appropriate to Japan, the Japanese government is wise in its generation. It would welcome capital but it has never had a mind for a protectorate. It declines to be owned by a Morgan, a Rogers or a Rockefeller.

In a word, Japan is not for sale. Her islands are not to become like the Samoan or the Hawaiian Islands, nor does she envy the status of Egypt, India or the Transvaal. Japan admits Americans and other foreigners to citizenship. Two notable instances are those of Dr. Virbeck and the late Lafcadio Hearn, both Americans. These men would have achieved distinction in any country. The government of Japan has no desire to unload its surplus population into America. It could have no reason for such a wish. It much prefers Japanese emigrants to settle in Korea and Manchuria, where they are availably near at hand, and remain under the jurisdiction of their home government. Japanese coolies come to California for the very evident reason that they can earn more here than at home. Not one of them has come because his government wished him to. In short, all I can say from my intimate knowledge of Japan is that she is living up both to the letter and to the spirit of her treaty with us. It would seem but fair, therefore, that she should ask us to do the same.

MEN AND THE CHURCH.

By Kerr Boyce Tupper, D.D., LL.D.

It is one of the popular fallacies of our times, accepted in no few quarters without anything like thorough investigation, that men do not go to church now-a-days; that however it may have been in the time of the sacred chronicler of old, it is not a fact today that there are many "very able men for the service of the house of Jehovah." It is readily acknowledged that there is a place for such in the kingdom of God; that the strongest manhood finds play in this sphere for its loftiest potencies of body, mind and spirit; that some of the greatest of the sons of men have worn out their noblest forces of personality and power in the divine service and wished that they had a hundred-fold more of capability to dedicate to it; that one has to write the word "Christian" large beside the names of such intellectual potentates and valiant souls as Paul, and Athanasius, and Augustine, and Anselm, and Bernard, and Luther, and Pascal, and William the Silent, and Gustavus Adolphus, and Cromwell, and Gladstone, and Washington, and McKinley, and Roosevelt, and ten thousand other such who have revered God's name and honored God's Son. It is freely admitted that while the blessed religion of Jesus Christ is a religion for human weakness and dependence and sorrow and sin, it is also a religion for human strength and valor and courage and heroism, indeed for all the althletic faculties of human nature. And yet, it is added, the Church has not drawn men to it in any large numbers, and so there is a lamentable absence of men from church services and Christian work.

Will the position here taken bear critical examination? Let us see. Some interesting facts present themselves in this connection.

The largest congregation in the city of Boston is unquestionably that of Tremont Temple, and there the majority present are not infrequently men. One of the largest congregations in New York city is that at the Madison Square Presbyterian Church, and there generally the majority present are men. The two largest congregations in the city of Brooklyn are those of the Plymouth Church and of the Baptist Temple, and in these two congregations men quite often predominate. The largest congregation in the city of Chicago is that which gathers weekly in Music Hall, once presided over by the scholarly Swing, and now by the eloquent Gunsaulus; and there weekly men in greater numbers than women, it is said, crowd every available space. Among the largest congregations in the city of Philadelphia are those of the Grace Temple, the Holy Trinity, the Second Presbyterian and the First Baptist churches, and at the night services, at least at each of these churches, it will be found that quite generally more men attend than women.

It is a fallacy, therefore, that men do not go to church. Men do go to church, and in large numbers, and with sympathetic soul, when pastor and people give them something to go for—something which satisfies their highest intellectual and spiritual aspirations and needs.

Weigh some suggestive figures here. Of a total United States population today of 80,000,000, there are about 14,250,000 young men between the ages of sixteen and thirty-five. Out of the total United States church membership of 29,000,000 there are today 5,500,000 young men—note, not men, for such would swell the number here given by millions; but young men. Recent reports from seventy-eight representative churches in different parts of our land as gathered by a careful writer, seem to indicate that thirty-seven per cent. of the total number of young men in the United States are directly or indirectly connected with the work of the church. There are today sixteen times as many young men alone in the churches of our land as there were members in these churches one hundred years ago. Add to these the male youth connected with our Sunday-schools with their 20,000,000 members, with young people's societies with their 4,000,000 members, with the Salvation Army with its 84,000 weekly open-air services, to say nothing of the exclusively men's organizations, as the brotherhoods, the Gideons, and the Young Men's Christian Association—this last mentioned body with more than 300,000 members and an annual expenditure of $12,000,000 in our land, while throughout the world it has today 102,000 members who give annually not less than $80,000 for foreign missions alone. Not long ago Mr. Mott, the famous leader in the Student's Volunteer Movement, stated that at a recent Young Men's Christian Association gathering at Yale there were present more than half of last year's football team, one-third of the college crew, and other fellows equally representative of that great university. In the University of Pennsylvania there are 3,000 students engaged regularly each week in Bible study. In our American colleges at prsent there are at least 85,000 students, of whom about 40,000 are members of Christian churches. How true it is that more and more these manly college fellows are accepting the Bible as oracle of faith as well as manual of devotion, and yielding heart and will to the manly Man of Nazareth.

Of course, we should not see one side only of this question. There is a dark as well as a bright side. All over our land are splendid fellows who subject the fine within them to the gross and coarse, the spiritual and the noble to the animal, and so mar the beauty of their bodies, destroy the strength of their intellect, deflower the vigor of their wills, and lose all grace of soul. As a consequence, there grows upon them an indifference to the true, the beautiful and the good, and so the Christian service misses their presence and God is without their consecrated allegiance.

Now such as these need Christ that their life may become true, noble, symmetrical and holy, and Christ needs them that his work for men may be beautifully complete. How can more men be reached for this glorious two-fold purpose? There is but one answer to this question. Let the pulpit more and more proclaim a manly message—a message appealing consistently and persistently to the manly strength of men. Sentimental preaching will never draw men. Sensational preaching will draw only for a time, and even then not the most representative class of men. become attracted by the Lord presented in his 'Manliness The class that like to read Hughes' "Tom Brown" will of Christ." Make men see that character outweighs all else; that without it genius is a fatal gift and talent a glittering sham; that there may be the manly form and the manly intellect, but that the crowning glory of manly worth is wanting if the soul lack those high transcendent virtues which are the girdle of a man's strength and the garment of his beauty. Let the ministry emphasize and illustrate all this, pointing out that the most glorious embodiment of manliness is

found in Jesus Christ, and more and more will men yield heart and will to the Son of Man and the Son of God!

A CALL FOR SOME REFORMS IN METH. ODISM.

The Boston Transcript comments as follows: "Alterations in social structure profoundly affect all forms of institutional life. New conditions modify church polity as well as forms of government. Mechanism that proved efficient a century ago or even a generation ago may not work well now. This is a time of flux in governmental forms as well as in theology and ritual. Broadly speaking, the churches which Wesley brought into being are presbyterial in type, with extensions in the direction of episcopacy, especially in this country and Canada, the general superintendency or episcopate, however, being of a democratic type and carrying none of the differentiation as to orders of ministry which inhere in the pure episcopal form. This form of polity, however, of late years has been consciously and unconsciously affected by the congregational ideal, so that the product has become a polity of an eclectic type.

"The significance of the address recently delivered in this city by former President Warren of Boston University and published in the current Zion's Herald is in the frank disclosure it makes of some of the difficulties which the Methodist Church is facing today in meeting radically new conditions in the world at large, and in its call for a square facing of structural weaknesses. Just as the Congregationalists of Greater Boston a few years ago were compelled to realize the impairment of their strength which came from lack of coordination and genuine fellowship, so also, according to President Warren, the Methodist Church here and elsewhere in New England is weakened by the lack of cohesion among its churches, the overlapping of spheres of authority and the breakdown of that superintending or episcopal oversight which worked satisfactorily in the past.

"Just as in the political world nations and communities that are autocratically ruled are working toward democracy, and nations and communities that have gone far toward pure democracy are reacting somewhat toward more centralized forms of government, so in the ecclesiastical world this double movement is going on. Congregationalists the world over, whether bearing that specific name or the Baptist name, are feeling their way toward some form of supervision and approximate presbyterianism, and churches that have had a highly developed form of episcopacy are working toward more congregationalism, the ultimate ideal apparently being a form of polity which will embody the best forms of each principle of rule."

SOCIETY AND THE CONVICT.

Isabel C. Barrows.

Self-protection is the right of society, a right acknowledged especially when it refers to danger from criminals. How does society protect itself from criminals? By arresting and imprisoning them. If the discipline of imprisonment returns these convicts to the community good citizens, then society is forever protected from those special individuals. If imprisonment has not improved the industrial and moral habits of these men, every one who comes out, made sour, bitter and hard by prison life, is a worse foe than before. What are the facts? In this country, at a moderate estimate, twenty-five thousand such men having "served their sentence" are every year thrown out from prisons to again mingle with the community and with liberty to ply their criminal life if they so desire. Society then has failed to protect herself.

The attempts to improve this condition have not yet succeeded because they have not gone far enough. Too much has been made of the necessity of imprisoning men and too little of holding them till they are fit to go out. Reforms are at work in both directions, but to be carried out there must be wise, sober, sincere public sentiment in their favor.

Instead of trying to imprison all who have comitted crimes it is found better to imprison only where it is absolutely necessary. Last year 10,000 persons in the State of Massachusetts were kept out of prison on probation, under the watchcare of proper officers. Morally that was a tremendous gain to the commonwealth. Financially the amount of money saved more than paid for the services of the probation officers.

What of the treatment of those who had to go to prison? A genuine indeterminate sentence, with the proper safeguards of grading and marking, without which the indeterminate sentence is a farce, and with a carefully arranged system of parole which is absolutely necessary, these men will never again be a menace to society. They will have it in their own power to work out their own salvation. No unjust warden can tinker with their marks, which are made up from the reports of many different officers beneath him. The convict has always the right to call these marks in question, if they are not just; and no men in the world have a quicker, keener sense of justice than the men behind the bars. By his own record the prisoner must stand or fall, so far as his marks go.

When the hour for parole has been earned no capricious warden will decide whether the man shall be trusted outside. The board of directors connected with the prison, who must personally know the man, his history, his record inside and outside the walls, with the judge who committed him sitting with them as a parole board—as is done for instance in the Reformatory for Women in Bedford, New York—will decide whether it is for the interests of the convict and safe for society to let the man try his freedom, always with a string to him, so that he can be pulled within again in case of danger to either. When the man on parole has demonstrated his ability to go alone—it may take six months, a year, two years—the tether is cut and the man has absolute release. Little is to be feared from him after that. It goes without saying that it is the best type of prisoner who yields to this treatment.

How about the others? At present the worst, the most dangerous to the peace and welfare of society, are the men who, at the expiration of a maximum sentence, are set free. Is that rational? Is it any wonder that crime does not seem to abate, in spite of all that is done to stem it? If these more dangerous and hardned criminals will not rise in the grades, will not about face and determine to live honest lives, why should they be at large? The timidity that fears to keep them imprisoned lest a wrong should be done to them, should turn its fears toward the menace to society to have them free before they are ready for freedom. So long as it lies within their own power to

win their way out by honesty and industry, with their rights guarded in every respect while in the prison, there is little danger that individual freedom will be imperiled. It can be further protected by giving them a right to appeal to the department of justice. So much for men of strong will and determination.

But look at the number who are not of strong will, or sane mind, who have joined the ranks of criminals and from whom society must protect herself. In one of our best State prisons, where careful statistics are kept, out of a population of 675 it was found that sixty-eight were insane at the time of conviction, or immediately after, when they came under the hands of the prison physician. Beyond that 122 were degenerates, unfit to be at large propagating their kind. A well-known prison expert estimates that hardly three-fourths of our prison population today are normal men. They are insane, imbecile, feeble-minded, degenerate. Why should not society keep these dangerous convicts indefinitely, physically well cared for and busily employed? If in addition to the crimes which sent them to prison, they are to endanger society morally, why should they not stay where they are, rather than come out to spread vice and misery through untold generations?

The catching of a thief is an important thing. His release is quite as important. The judge in sentencing him knows little about him. When he is to be released there are many who do know the man, his habits, the probabilities of his future, and whether his release is to be for his own good and the good of the community. If it is not, why not hold him till his cure has been wrought, no matter how long it takes?

New York City.

LIQUOR INTERESTS ALARMED.

A highly significant article appeared in a recent number of Bonfort's Wine and Spirit Circular. The caption of the article was, "Is Our Trade To Be Outlawed?" And the conclusion is that it will be to a great extent unless the liquor interests unite to secure from the temperance forces some compromise.

We quote from the article as follows: "People do not object to wine, beer or whisky, but they do object to drunkenness, and they do object to the violation of law, and we do not hesitate to say the very large majority of the men connected with our trade object to these things as earnestly as the most enthusiastic advocate of prohibition principles.

"At the convention of the National Wholesale Liquor Dealers' Association last June an address was issued to the people of this country along these lines, and it was received by the press of the country with the highest commendations, and many of the papers publishing it urged the men connected with the liquor traffic not to stop with words, but to put them into deeds and prove to the country that they meant what they said, and that they were equal to the great opportunity that faced them.

"The point is well taken, and at a meeting the other day the Kentucky Distillers' Association appointed a committee of five good men to confer with the various wine, beer and whisky associations in regard to the advisability of calling a national convention for the purpose of framing a model license law and presenting it to the legislature of every state in the Union, and of urging its adoption by all of the states as a substitute for the radical and impracticable legislation that is being urged by the Anti-Saloon League."

Bonfort's favors the calling of such a convention and offers a few suggestions for consideration if the convention should be called. They will not be satisfactory to many Anti-Saloon League people, saying nothing as to other temperance workers. But we quote from the suggestions the following:

"A model license law, it seems to us ought to provide for a contract between the retail liquor dealer and the state, and the community in which he does business, and conviction of the violation of law should cancel the holder's license, and should prohibit him from ever securing another license to retail liquors. These licenses ought to be of great value so as to insure extraordinary care on the part of the holder to preserve them, and, therfore only one should be issued for each 500 population. The total cost of the license should not exceed $500 to $1,000, and the sum should be divided between the state. county and city. There should be a separate and cheaper license for selling in unbroken packages—not to be drunk on the premises—and all localities should be allowed to choose, say, once every few years, if the proper petition is filed, whether they will have saloons, or licenses to sell in original packages, or prohibition.

"We furthermore believe that a model license law should provide that no man or woman could obtain a license from the United States government to retail liquors without first showing a license from the town or city in which he or she proposed doing business. In other words, we believe that our trade should ask congress to enact such a law for the purpose of putting out of business the man who illegally supplies liquors to men who vote against the legal sale of liquors."

These suggestions are good, but not good enough. A large number of people object to wine and beer and whisky too much to rest satisfied with any such compromise as the one here suggested. As a stepping stone to something other and better it would perhaps serve a good purpose.

The plan is that of local option, and would doubtless be an improvement in some states. That is an admirable suggestion that no government license be allowed to persons unable to secure a local license. This would shut out the selling by the quart or gallon as it is now carried on in some communities in some of the states, from which the saloon has been barred.

It is significant indeed that these suggestions should come from the sources from which they have come.

But it is manifest that the far-sighted dealers realize that they are ere long to be in sore straits. Bonfor's Circular says further:

"With more than one-half of the geographical limits of this great country under laws prohibiting the sale of alcoholic beverages; with Tennessee passing through her Legislature a bill that almost amounts to state prohibition; with the West Virginia Legislature passing a measure to submit the prohibition of the manufacture and sale of wines and spirits to a vote of the people; with Texas providing that express companies transporting wines and spirits shall take out a $5,000 license; with the Illinois Legislature considering a county local option measure and Indiana a $1,000 license for the few saloons that the remonstrance law will leave in that state; with Kentucky

almost a dry state and facing probably a legislative session that will submit a prohibitory amendment, and with an organization opposing us and sworn to our destruction that seems to lack nothing in the way of money or brains, enthusiasm or persistent, untiring work, what—may we ask—is the wine and spirit trade doing to arrest the current of events or to alter in any way the radical conclusions which are being forced upon the people in every state, county and precinct?

"If there is one thing that seems settled beyond question, it is that the retail liquor trade of this country must either mend its ways materially or be prohibited in all places save the business or tenderloin precincts of our large cities."

We send forth these words for the encouragement of the noble temperance workers on the Pacific coast. It is an admissioin of weakness in the very camp of the enemy. Press the fight! The saloon has seen its best day in this country.

Among the Churches.

Oakland, Market Street.—Rev. Griffith Griffiths, because of an accident, was not able to be in his pulpit on Sunday the 17th.

Ventura.—Rev. F. L. Kingsbury, who has been supplying the church since November, has accepted a unanimous call to its pastorate.

San Francisco, Park.—Rev. T. R. Earl is giving a series of Sunday evening services, using the stereopticon, which has increased the attendance.

Santa Cruz.—A Men's Congregational Club has been organized, and begins with enthusiasm, in numbers and in other ways. 65 members are reported.

Ontario, Bethel.—The installation of the Rev. Charles H. Seccomb as pastor occurred recently. Much encouragement in the work of the church is reported; congregations increasing in numbers, and ten accessions to the church recently, while others are to be received soon. Special series of Sunday evening sermons are now being given on the following subjects: "Men Who Have Failed and Why?" "The Short-sighted Man;" "The Man Who Had His Price;" "The Man Who lacked the Courage of his Convictions;" "The Man Who Could not be Trusted;" "The Strong Man With a Fatal Weakness."

NOTES AND PERSONALS.

The large circle of friends of Deacon Isaac H. Morse rejoice over his return from an extended tour around the world. For several years he has been obliged to give up active business on account of impaired health, and by advice sought recovery from long trips abroad. He evidently has found the curative in travel for he seems robust and well. Business, social and religious circles have greatly missed him. Mrs. Morse has been his constant companion. The welcome home is extended to them both. It is hoped that long years of active work is before them. They are needed now when New San Francisco is rising from her ashes. Welcome home.

Rev. F. M. Price and Mrs. Price arrived in Oakland from Guam last week. Mr. Price has just completed manuscripts in the Chamorro language, of the Gospels, the Acts of the Apostles, and the Psalms. He goes on to New York next week, where these manuscripts are to go to press and be published by the American Bible Society. As evidence of the progress of the Chamorros in the study of the English language, Mr. Price says, that when told that for perhaps $150 additional expense an edition with parallel columns in Chamorro and English could be printed, some of the Chamorro boys secured in a very short time, $130 in gold for this purpose. Mr. and Mrs. Price were the first missionaries sent by the American Board to Guam, and Mr. Price has given much time and energy to the work of perfecting a written language for the Chamorros, and it was to complete this work that he went to Guam last September. Both Mr. and Mrs. Price return to California with impaired health due to the excessive heat in the tropical region, and Mr. Price feels that with the printing of this part of the Bible in Chamorro, his active missionary labor will cease. Welcome home to these earnest workers, and may their years be many and useful in the home-land.

THE MINISTERS' MEETING.

At the ministers' meeting on Monday, the Rev. Sidney Yarrow, of Mill Valley, read a paper on "Why Jesus Did Not Spend More Time in Organization?"

Next Monday the paper will be given by Dr. George C. Adams.

SARATOGA'S BLOSSOM FESTIVAL.

The eighth annual Blossom Festival arranged by Saratoga's hospitable hosts, is scheduled for Saturday, March 3. Free drives for city guests to selected view points are promised, and luncheon supplies at nominal rates will be furnished by the ladies of Saratoga.

The retirement of Sir Robert Hart from the position of director-general of the Chinese imperial customs, is significant as an indication of China's growing purpose to manage her own affairs without foreign help. Sir Robert Hart has been in the Chinese custom service since 1859. He really created that custom service, and gave China a tariff which at the same time was stable and satisfactory to the business men having commercial relations with China. He has been behind every commercial treaty that China has made. Sir Robert also established the lighthouse service, of the dangerous Chinese coast and the postal service, which now is being extended to all parts of China. He has received the greatest honors in the gift of the Chinese government. Yet China, though recognizing his services and expressing nothing but satisfaction with his entire course, thinks best to dispense with these services, and has appointed native Chinese commissioners to take his place.

The Associated Prohibition Press legislative correspondence to date shows that an aggregate of over 250 bills relating to the liquor traffic have been introduced in thirty-five different State legislatures since January 1.

The Home.

A NEGLECTED VIRTUE.

Hospitality is one of the first virtues, as well as one of the finest courtesies of life. One can do nothing better for a friend or confer a higher honor upon a stranger than to throw open the doors of his house with a generous invitation to join the family circle for a time. In the construction of a modern house a blunder fully as serious as the omission of a bath room or a heating plant is the failure to provide one room more than the family will ordinarily need—a guest chamber. As an aid to culture and refinement, as a means to the proper training of the children in good manners and self-respect, there is nothing more effective than a wise and liberal hospitality. To the fact that his parents kept open house for the circuit preacher, the occasional sojourner, the visiting friend from the old home in the East, many a young person in the middle and western part of the country owes his early and useful knowledge of the ways of the world, his ease in society and fund of information gathered from the conversation to which often he has listened in breathless interest.

Hospitality is only one degree less valuable as an educational measure than travel. Next to seeing all lands and peoples and customs, is to meet those who have traveled in distant parts, and brought back in their conversation specimens of what their faculty of observation picked up, understood and retained. If it is true that as "iron sharpeneth iron, so a man sharpeneth the countenance of his friend," the parent who denies himself and his family of growing children the benefit and pleasure of an occasional guest must be regarded as stupid and stingy and selfish.

But this virtue should find its spring not only in the fact that a guest in the house is a source of inspiration, that he leaves behind him the influences of his individulality, that the Scriptures enjoin hospitality on the grounds that we may be entertaining angels unawares, but also in the truth and obligations of brotherhood. Emerson in his essay on "Friendship," says: "We are holden to men by every sort of tie—by pride, by blood, by fear, by hope, by lucre, by lust, by hate, by admiration, by every circumstance and badge and trifle; but we can scarcely believe that so much character can subsist in another as to draw us by love. Can another be so blessed and we so pure that we can offer him tenderness?"

Yes this is the very thing men need. When they come on voyages of discovery in our neighborhood they do not relish the flight of poisoned arrows, but they seek the gold and silver of our hearts. In some directions mankind is not slow to recognize and act upon the fact. The sick are visited, the dead are buried, the orphan is housed. In these matters benevolence lies in actions, not in feelings and sentiments. Are we aware that the possession of the capacity of hospitality carries with it an obligation of use?

Who is not acquainted with a substantial two-story dwelling, planted firmly and attractively on a little natural terrace which fronts on a fine residence street in his town? Neatly kept, its outbuildings screened from view by a stone wall or a painted fence, it meets the approval of one's eye, and inflames his pride in the town of which it is an ornament. But one day when a sight-seeing stranger asks, "Whose house is that?" the resident is astonished to find that he has little more to say than, "Why, that—that house over yonder?—that's old Scroogleley's place." For he remembers that he has never been invited to step within its doors; that he has never seen its curtains up at night, and cheerful light within; that he has never heard of a generous feast being spread upon its board, or a visitor being conducted to its guest-chamber. Somehow he is sorry that the stranger ever saw that house at all. Turning to the sight-seer he says: "But have you seen Mr. Greatheart's cottage? It isn't much of a place architecturally, but it's a fine place to visit."

Is the reader sure that Scroogleley is a non-professor of religion, and that Greatheart is a deacon in the church! Where is the pastor who does not sigh for householders who are given to the cultivating of the neglected virtue of hospitality?—Frank E. R. Miller.

HIS MOTHER'S CORN BREAD.

Young Mrs. Gilmore watched her husband anxiously as he cut into a smoking pan of corn bread.

"I do hope you'll like it, dear! I made it myself."

"It looks very good," replied Gilmore, as he helped himself liberally, and shoved the pan toward her. "Last time we had it I thought it was a little too short."

"I know you did, and yet I was sure that Katie put in the right quantity of shortening."

"It crumbled all to pieces when it was cut. But it was better than the one we had Friday morning. That was soggy."

"That's the reason I was so particular about having plenty of shortening in the last one."

"You should learn not to go to extremes," said Gilmore. He had often thought that if he had not been a practical business man, he might have become a philosopher.

"Why, Martha!" he exclaimed, after swallowing his first bite of the corn bread, "I do believe that you put sugar in it!"

"Of course, Byron. It was only yesterday morning that you told me that your mother put some sweetening into her famous corn bread."

"I said that mother used just a suspicion of sugar. This is really as sweet as cake, and I think you must have left out the salt. Mother often said, 'Spare the salt, and spoil the food!'"

"She must have been a remarkable cook," sighed Mrs. Gilmore.

"Indeed she was."

"I sometimes wonder," continued Mrs. Gilmore, gently, "if your boyish appetite did not have something to do with your relish for your mother's cooking."

"That boyish appetite explanation is getting pretty stale, Martha. I guess I always knew palatable food when I tasted it, even in my earthly youth. My mother was an expert."

"I heartily wish that she had bequeathed her recipes to your wife."

"It's one thing to be funny," Gilmore retorted, "but it's another to excel in cooking. Martha do you put any white flour with the corn meal?"

"Yes, some."

"Well, that's the trouble. It destroys the flavor of the corn."

"But, Byron, you have told me a number of times that your mother always mixed a little spring wheat flour with the corn meal."

"Of course, I suppose a little is necessary, but you must use discretion."

"I don't seem to have any," murmured Mrs. Gilmore, wearily.

"Well, mother often said that some women were born cooks, and some weren't." Gilmore took the last piece of corn bread in the pan.

One night a week later Mr. Gilmore handed his wife an evening paper opened at the household department page. She glanced at a paragraph he had marked, and read aloud:

"'Will some one tell Martha, who is troubled about many things, how her husband's mother made corn bread?

'"M. G., 1000 Blank St.'

"So they really printed it," she said, much amused. Gilmore joined in her laugh somewhat weakly.

Every day for two weeks the postman brought Mrs. Gilmore at least one letter, and sometimes half a dozen, from other housewives who had long been struggling to reach that height of perfection in cooking which their husband's mothers were said to have attained. They wrote in a spirit of sympathy for a fellow sufferer.

"Martha," remarked Gilmore, after listening with the air of a martyr to a dozen of the communications which Mrs. Gilmore had read to him gleefully, "if you'll stop reading to me those ridiculous notes, I'll never say corn bread to you again."

"Just one more, Byron, that you must hear. It's from your sister Lucy. She says she laughed till she cried when she saw my letter in the paper."

"Why? It didn't strike me as so wonderfully amusing. Read me what she says, please."

"'Poor, dear, busy mother,'" began Mrs. Gilmore, in a tone which she tried to make expressive, "'never was much of a cook. She had too much to do to bring up her hungry brood to be very particular about the cooking. I well remember how father used to fuss about her corn bread. She could never reach the ideal of that dish. He wanted it just as his mother had made it.'"—Farming World.

The Quiet Hour.

THE FICTIONS OF SIN.

There is not reality in the pleasures that sin promises. Temptation brings flowers, but they do not delight as do the flowers of the garden of God. Pleasure that is immoral, pleasure that is selfish, pleasure that has no thought of God in it—such pleasure is ever a ghastly fiction. Swan's great picture of the Prodigal Son contains a fine touch. The poor wanderer stands feeding the fierce, filthy swine, and the painter has put in one of those poetic touches which make great art and hint so much—here and there a few poppies supply points of color to the dismal picture. One deep lesson of the parable is expressed in these poppies. The devil causes men to see wonderful promise in selfish, godless excitements, but they who yield to temptation find sooner or later, as the prodigal did, that all such pleasure is illusion, delirium, falsehood, leaving only bitterness and ruin. There is no true smile, no radiant joy, no sincere laughter, no satisfaction of the soul in the whole range of unrighteous and unspiritual enjoyment. The laughter of fools, the song of the drunkard, and the mirth of wickedness are expressions of morbidity and disease; they are far removed from the sweet, sane gladness of those whose hearts are pure and whose hands are clean. There is no pleasure beyond the rules of righteousness; there is no pleasure to him who loves pleasure more than God.

Seek genuine, solid satisfaction. Do not deceive yourselves; do not permit yourselves to be deceived. During his last days, Berlaine, the brilliant French poet, was occupied in covering the squalid furniture of his squalid rooms with gold paint. The reason of the poor fellow was gone, and it pleased his wild eye and disordered fancy to reckon the worthless furniture of his miserable lodging as the golden garniture of palaces. So the distempered soul, drugged with the opium of vanity and passion, looks upon base, vulgar, ugly and ruinous things and habits as altogether beautiful and precious. But Verlaine's yellow furniture did not sell for gold, and the day inevitably comes when those who have lived a worldly and godless life awake to the vanity of the things and pursuits for which they gave and suffered so much. It is in the truth and grace and power of God in Christ that we realize all the rich and enduring satisfaction of the heart. All is reality, immortal reality in His faith and service and hope. "Not as the world giveth, give I unto you." No mimic crown, no ghostly garland, no mocking prize. He setteth "a crown of pure gold" on our head, and we reign for ever and ever.—The Rev. W. L. Watkinson.

HEARING.

Much depends on hearing. "Take heed how ye hear." "Be swift to hear." "Hearken diligently, and your soul shall live." "He that hath ears to hear let him hear."

From all this it is easy to see that everything does not depend on preaching. The preacher may do his whole duty and yet men may not be saved, because they do not hear. Why are there so many walking in darkness in our midst? Chiefly because they will not hear. Their ears are dull, and they are slow to hear.

They are not slow to hear some things. They are swift to hear voices against which all ears should be stopped. The ears of children are keen enough to hear the profane and vile language of the street. When an evil report is circulated by some slanderer about a neighbor the hearing of the people is sharp enough.

But men are slow to hear the voice of the Lord. There is a Bible in almost every house, but how few recognize in it the voice of God. Men read the newspapers every day, and the voice of the Lord is in every current event, but they do not hear it. The mercies of God showered upon them every hour, and in every blessing there is a voice from the skies, but those who greedily devour the good things provided for them do not hear the voice. They hear the voices of the lowest, but not the voice of the highest. The voice of the Lord is smothered by other noises.

In an old book there is a story of a wayward young man, whose father, lying at the point of death, sent for him to come home and receive a message from his lips. The son came, and went with fear and trembling into the room where his father lay. The father said:

"I have one request to make. After I am gone, I desire that you will spend one hour each day alone in your room." That was all. The young man was surprised and puzzled, for he had expected to hear that he was disinherited on account of his wickedness. The request was so reasonable and the task so easy that he readily promised. So soon as his father was buried the son proceeded to fulfill his promise.

At first he did not know why his father had requested him to spend an hour alone each day, but the meaning of it all soon dawned on him. While shut up alone the myriad voices which had deceived him were hushed, and in the silence he heard another voice which he had not heard since he was a child—it was the voice of the Lord.

Let the voices of the world be shut out for a time every day, and the soul will hear God speaking. "He that hath ears to hear let him hear."

Young People.

THE WISH THAT CAME TRUE.

By Hilda Richmond.

"Still in the store, Henry?" asked Mr. Kendall when he had shaken hands all around and asked about the entire family. "You have grown wonderfully in two years, my boy."

"Yes. still unpacking pots and pans and kettles," said Henry with a little laugh. "I wish I didn't have to, but father makes me work every vacation."

"That is the same place you had when I was here the last time, I believe," said Mr. Kendall. "I fully expected to find you clerking by this time."

"I wish I could have a chance to clerk," said the boy bitterly. "But I'll be doing heavy, dirty jobs as long as I stay. I wish you would talk to father about it and try to persuade him to let me go somewhere else. I'd like to wear better clothes and be able to have a good place in the main store, but that will never be. It makes me angry to see the dressed up clerks who have nothing to do but wait on people and order the rest of us around. Why, when they want a lamp or any article from the wareroom all they have to do is to call one of the helpers to bring it in."

"I suppose they are not allowed to leave their places," said Mr. Kendall. "You do your best, Henry, and one of these days you'll be in the main room, too."

"I've given up all hope of that," said Henry, and just then the dinner bell broke up the conversation.

Greatly to his surprise the proprietor of the store called Henry a week later and said, "Henry, there is a vacancy in the department where we sell cooking utensils and I'd like to have you try it for a few weeks. You are seventeen or nearly so, I judge, and able to handle the goods. Your pay will be $7 per week, but the place is not permanent unless you give satisfaction. I am looking about for a number of boys to fit themselves for clerks as soon as they graduate, and hope you will get along all right. Report at 7:30 in the morning."

"Thank you! I'll do my best," said the delighted boy, and then he was dismissed.

"What in the world has happened?" inquired Mr. Kendall as eHnry came home all out of breath. Mr. Kendall as Henry came home all out of breath. Mr. because he was named for him and because he was a dear friend of the boy's father and mother. "Have you discovered a gold mine?"

"My wish has come true!" panted Henry. "I'm to clerk in the store beginning tomorrow morning."

"Well, my son, I hope you will do your very best," said Mrs. Simpson. "Remember, this will be a harder and more responsible place."

"Indeed it won't, mother. Why, I am not to go till 7:30, a whole hour later than usual, and the clerks never stay after the store closes in the evening. You know lots of times I've been late to supper when we had goods that had to be unpacked, but now I can come when the whistle blows."

Joyfully the boy started out next morning, neatly dressed and with his shoes polished. The old clothes that were patched and dirty from contact with rough boxes and crates, he took to the attic and said aloud as he tossed them into a dark corner, "I'll never need you any more."

"Is this the Arrow brand of granite ware?" asked a sharp featured woman, who was Henry's first customer.

"I don't know," said Henry, hastily turning the pan over to find some clue. What did it matetr about the brand anyhow?

"Don't know? What are you here for, then? I won't have any but the Arrow ware, and if you don't know. I'll go somewhere else."

By this time the head clerk was on the spot and inquired the cause of the difficulty. He was able to assure the customer that the ware was what she wanted, and she bought a large bill of goods. As soon as she was out of hearing the clerk turned to Henry and said severely, "Young man, you worked in the wareroom long enough to know every brand of goods this store handles. You might have lost a valuable customer by your ignorance. See that this doesn't happen again."

"But I never paid any attention to those things," explained Henry. "It was my business to unpack boxes."

"A boy sixteen years old ought to keep his eyes open without being told," said the clerk briefly. "If you are all the time thinking you're only hired to do this or that you'll never succeed."

"I'm only fifteen," retorted Henry, forgetting that he had allowed his employer to think him much older. Being large he was always mistaken for a much older youth.

But the clerk was already on the other side of the store adjusting some other matter and did not hea Henry watched closely to see what his fellow clerks did and noticed that they were busy with many little tasks every spare moment and that every bit of goods was arranged and set away after each customer. It seemed foolish to set a coffee-pot back on the shelf when the next customer might want just such an article, but the printed rules of the store hanging near bade each clerk keep his counter clear.

"I want some first grade granite pie-pans," said another lady, pausing at Henry's counter, after he had begun to think things were going smoothly.

"Are these first grade?" whispered Henry to a passing clerk.

"You ought to know," retorted the young man. "You handled enough of them to know all about them."

In despair he had to hunt up the head clerk, but that individual was too busy to scold. He merely said,

"Yes," and sent him back to his post. By the time the whistle blew in the evening Henry was ready to confess that he was discouraged. He wished he had paid some attention to the marks on the boxes with which the other clerks were so familiar. Why, the boy at the tin-ware counter next to him was no older than sixteen, but he was a walking bureau of information concerning his wares. Henry remembered what a short time he had spent in the wareroom before being called to the tin counter, and had always supposed it was because his mother was a widow and needed his help. As he listened to the ready answers and noticed that the customers put great faith in his words, Henry began to wonder if there was not another reason for his success.

"What is the matter, Henry?" asked Mr. Kendall, coming upon a very forlorn boy in a corner of the sitting room after the new clerk had had a very trying week. "Are you ill?"

"No, but I'm discouraged," admitted Henry. "I tell you, Mr. Kendall, I'm not able to do the work at my counter. I don't mean it's too heavy or anything like that, but I don't know enough."

"Now, I call that a very encouraging sign," said Mr. Kendall. "When you begin to feel like that you will set to work to remedy matters."

"That's exactly what I'm going to do," said the boy with emphasis. "I'm going to ask Mr. Porter to let me have my old place until I can learn something about granite ware and iron kettles. I suppose the other clerks will make fun of me, but I don't care. I've had all the clerking I want till I know something about the business."

"That is a very manly thing to do, my boy," said Mr. Porter when he timidly sought the private office and asked for his old place. "We start all our boys in the wareroom to allow them a chance to gain the desired knowledge. That boy at the tin counter learned a great deal in a short time and was promoted rapidly, but many stay always at the work of unpacking and doing errands. Mr. Kendall is an old friend of mine and he suggested taking you into the store to show you the mistake you were making by spending your time wishing instead of learning."

"Mr. Kendall! Did he speak to you about me?"

"Indeed he did, and I am glad his prediction proved true. If I am not mistaken you will be back at the granite counter before school begins in the fall."

And just five weeks later the old suit went to the attic to stay for all time. Henry had mastered the different brands and was able to do satisfactory work in the main room. "I'll be very careful what I wish in the future for fear it may come true," he said laughingly, and then added, "I guess it was a good thing it did, after all."

A certain professor was giving his pupils a lecture on "Scotland and the Scots." "These hardy men," he said, "think nothing of swimming across the Tay three times every morning before breakfast." Suddenly a loud burst of laughter came from the center of the hall, and the professor, amazed at the idea of any one daring to interrupt him in the middle of his lecture, angrily asked the offender what he meant by such conduct. "I was just thinking, sir," replied the lad, "that the poor Scotch chaps would find themselves on the wrong side for their clothes when they landed."—Lippincott's.

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THE RESURRECTION.

"If a man die, shall he live again?" is one of the most important questions that individuals have considered during all the past ages. Man's greatest intellects cannot demonstrate immortality. Like every important fact in connection with our holy religion, it is a matter of revelation. Our Master has brought life and immortality to light in the gospel. To each soul it appeals, as no other question can.

"How are the dead raised up?" By the power of God. The creation, and the sustaining of the universe are evidences of His Omniscience. As He has revealed to us the fact that "the hour is coming in which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation." This is as true as any fact in the great revelation of God. The raising of the daughter of Jairus, the widow's son at Nain, and of Lazarus, all are object lessons to us of the fact of the resurrection of the body. Paul says our Lord was raised by the power of the Spirit. This fifteenth chapter of First Corinthians is known generally as the "Resurrection Chapter." Because of the power of God as shown in the development of seed sown, so this power is able to raise the bodies of men. As to the kind of bodies, this important inquiry is answered from verses 42 to 54. Immortality is the greatest fact that mortals have ever been called upon to realize as individual experience. Job desired to carve on the highest cliffs in his land the greatest fact that ever flashed across his mind. He says: "That they were graven with an iron pen, and lead in the rock forever. For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy my body, yet in the flesh shall I see God, whom I stall see for myself and mine eyes shall behold, and another; though my reins be destroyed within me." The resurrection of each of us in certain. How will we rise? To the resurrection of life or unto the resurrection of damnation? It is a personal question; one we can answer for ourselves, and for ourselves alone. God help us to answer it in the light of our knowledge of the gospel.

"WORLD'S SUNDAY SCHOOL DAY."

A Universal Day of Prayer for the Sunday School Convention in Rome.

Interest in the World's Fifth Sunday School Convention in Rome is so great that it has been found that one steamer will not accomodate all the delegates desiring to attend, and a second ship has just been chartered. Both will sail on the same day, April 27th, but from different ports. The first steamer, "The Romanic", will start from Boston, while simultaneously the "Neckar", will sail from New York. The routes of the ships vary somewhat so it is not expected that the steamers will sight each other until they land their passengers in Rome a few days previous to the opening of the Convention.

The world-wide gathering has now assumed such proportions that it has been decided to continue it for five days instead of three as originally planned. Hence it will begin on the 18th day of May instead of the 20th and will continue until the 23rd. The opening meeting on Saturday evening will be presided over by Mr. E. K. Warren, President of the Convention. This will be a notable occasion, as there will be present not only the delegates from every quarter of the globe, but in all likelihood special representatives from the chief European nations assembled to do honor to the growth of the Sunday School cause.

A few days ago the World's Convention Committee met in Chicago and formulated a plan which will doubtless make the gathering the most epoch-making in the history of the Sunday School movement. It was agreed to set apart Sunday, May 19th, as a Day of Prayer for the Rome Convention. It will be observed in all lands and will be known as "World's Sunday School Day." Pastors are urged to preach on the Sunday School as a missionary force or on some phase of Sunday School activity, and to unite with their congregations in prayer to God for a mighty outpouring of the Holy Spirit upon the Convention then in session in Rome.

The Committee requests Sunday Schools throughout the world to observe the day by adopting the same devotional service that will be used by the Convention. It is entitled, "The Apostle Paul in Rome." It is expected that great inspiration will come both to the Convention and to Sunday Schools throughout the world, through this simultaneous scripture service.

An outline of the form of service adopted by the Committee at their recent conference is as follows:

THE APOSTLE PAUL IN ROME.

1. Singing—Missionary Chant.
   'Ye Christian heralds go proclaim,
   Salvation through Emanuel's name;
   To distant climes the tidings bear,
   And plant the rose of Sharon there." etc.
2. Prayer—closing with the Lord's Prayer.
3. Responsive Reading of the Scripture—Paul's Purpose to visit Rome.
4. Singing—"The Son of God goes forth to War."
5. Responsive Reading of the Scriptures—How Paul Came to Rome.
6. Singing—"God Moves in a Mysterious Way."
7. Responsive Reading of the Scripture—Paul's Experiences in Rome.
8. Ten Minute Address: "The Martyrdom of St. Paul in Rome."
9. Prayer.
10. Singing.
    "For all the saints who from their labors rest,
    Who Thee by faith before the world confessed,
    Thy name, O Jesus, be forever blest.
    Allelulia! Allelulia!" etc.

An inexpensive leaflet containing the full Scripture readings and songs will be at once published and may be secured from the Denominational Publishing Houses, or The Sunday School Times Company, or from Dr. George W. Bailey, chairman, Executive Committee, North American Bldg., Philadelphia.

It is hoped that many million copies of this leaflet will be used. Although it is still early, superintendents may profitably put in their orders for the leaflets at once, that the entire demand may be supplied, and that full preparation may be made in the local schools.

It is also the desire of the Committee that the Sunday School scholars of this and other lands be requested to pray earnestly each day of the Convention for God's blessing upon the gathering.

One of the most interesting features of the World's Fifth Convention will be a "Sunday School Exposition." It is being organized by Dr. C. R. Blackall, the well-known Sunday School writer. It will consist of a complete display of all the latest and most modern paraphernalia in use in Sunday Schools throughout Christendom. The Exposition will probably be held in the same building in which the sessions of the Convention take place. It will consist of a profusion of mounted and unmounted articles of all shapes and size, including maps, charts, lesson pictures, music, Bibles, books for Sunday School workers, records, normal and teacher training methods, manual work, architecture, training school for Bible workers, the tools of general missionary enterprises. It is safe to say that it will be the most complete and extensive display of the kind ever attempted.

There will be no commercialism whatever in connection with the enterprise. Its aim will be to set forth the various methods whereby the evangelization of the world is being carried on through Sunday School effort. At the close of the Convention the material will be distributed to missionary and Sunday School workers from all lands in order to advance God's Kingdom upon earth.

THE PETTY CARES.

"Mine is a daily cross of petty cares,
Of little duties pressing on my heart,
Of little troubles hard to reconcile,
Of inward struggles overcome in part.
I dare not lay it down; I only ask
That, taking up my daily cross, I may
Follow my Master humbly, step by step,
Through clouds and darkness into perfect rest."

A true faith can no more be separated from good works than the light of the candle from its heat.—Jonathan Edwards.

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1 qt. Fancy Ripe Olives, reg. 35c	.25
1 gal. Pure Honey, direct from San Diego, 12 lbs. net, reg. $1.50; better than syrup	1.25
1 bottle Mustard in Oil, best	.10
2½ lbs. Spider Leg Uncolored or any other S. C. S. reg. 75c Tea at 50c	1.25
5 lbs. 40c Coffee, Mocha and Jave; none so good flavor; roast or ground	1.50
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Bayo Beans, grower ships us, perfect, lb.	.03
Uderwood's Star Lobster, 8-in. tin	.15
California Lobster, 1- lb. tin	.25
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THE EMPIRE OF JESUS.

The marvellous thing about Christ's influence is the nature of the things which He influenced. The winds and the sea—these are the wayward forces, the types of variableness, the elements which cannot be counted on. If one can rule these he must have the root of empire in him. Our marvel at the sway of Jesus is the same marvel as that of the men on the Lake of Galilee—that "the winds and the sea" should obey Him. It is not the number of His followers that startles us. Buddha had more followers; Mohammed had more followers. It is the quality of the followers of Jesus that wakes our wonder. They are drawn from "the winds and the sea"—from the sphere of wayward forces. Both Buddha and Mohammed dwelt in a stagnant atmosphere. They stood, not by the brink of the sea, but by the side of a dead pool. They heard no sound of waves, they listened to no murmur of the storm; theirs was a rod of empire over minds only half awake. But the mission of Jesus was a mission by the sea. His was a message delivered in front of the winds. He spoke to minds which were already on the wing—instinct with new life and separate life. Europe had come over into Asia, and the pulse of Asia had been quickened. Men had ceased to be uniform; they had begun to think independently. Opposite tastes had risen, opposing schools were rising. And yet this complex world agreed on Jesus. He took representatives from every school. He conquered men amid their varieties. He took them into the ark as they were—of every kind. He did not ask them to be of one nature. He let them keep their separate tastes, their different likings. He allowed the winds to blow as before, the sea to wave as before. He required but one article of agreement—obedience to Himself. No wonder the men of Galilee marvelled!

O Lord Jesus Christ, Thine has been the empire of the West—an empire over the winds and the sea! Other masters have ruled the Eastern mind; they have wielded the sceptre over sleeping souls and passionless hearts. But Thou hast reigned where passion reigns. Thy flag has waved amid the tempests of the spirit. Thou hast been most adored just where the pulses of life beat strongest. Thine is not the sway over a bruised and broken humanity. Thine is not the dominion over a valley and shadow of death. Thy kingdom has not only the power but the glory. Thy subjects are free souls, living hearts. Thou art king, not where Buddha is king—amid the tombstones, not where Mohammed is king—amid the graveclothes, but where the streams flow, where the rivers run, where the torrents sweep, where the breezes dance and play. The people are willing in the day of Thy power; the winds and the sea obey Thee.—George Matheson, D.D., LL.D., in Rests by the River.

"Adversity is the diamond dust heaven polishes its jewels with."—Leighton.

WORD "PLAY."

"Rob," said Tom, which is the most dangerous word to pronounce in the English language?"

"It's 'stumbled,'" said Tom, "because you are sure to get a tumble between the first and last letters."

"Good!" said Rob. "What is the longest English word?"

"Valetudinarianism," said Tom, quickly.

"No; it's 'smiles,' because there is a whole mile between the first and last letters."

"Oh, that's nothing," said Tom. I know a word that has over three miles between its beginning and ending."

"What's that?" asked Rob, faintly.

"Beleaguered," said Tom.

—Busy Bee.

A man is frequently known by the company he keeps—out of.—Selected.

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